

AḤMADĪYYA

# Gazette

CANADA



JULY 2013 | WWW.AHMADIYYAGAZETTE.CA

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ  
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ

وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ  
إِنْ كُنْتُمْ تَعْلَمُونَ ۝

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation — the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him.

And fasting is good for you, if you only knew. (2:185)



**Hazrat Mirza Masroor Ahmad**  
Khalifatul-Masih V<sup>aa</sup>

## *Ramaḍān - the month of special devotion to the acts of worship*

“You must have the certainty of belief that when we will supplicate God, He will indeed listen to us; not that you may just say it verbally that you have full trust in Allah the Exalted but, on the other hand you may not be acting upon His commandments, e.g. one may be offering prayers once a year, only during the month of Ramaḍān, [rather than observe them throughout the year]. It is a great bounty of God that, compared to others, there is a substantial number of people in our Jamā‘at who is devoted to observing prayers [regularly]; however, there is still a great need to pay attention to the need to observe prayers in congregation—there is still significant deficiency in that regard. Thus, this Ramaḍān is once again

offering us an opportunity that we may bow before God in the way that deserves to be called genuinely bowing before God, and worship Him in a way that deserves to be called genuine worship. If that were to be so then we will, Insha’Allah, witness the progress in the Jamā‘at that normally occurs over a period of one year, to occur within a matter of days. So, therefore, I will repeat that you should rekindle your acts of worship back to life. Instead of approaching others to pray for you (some people have a habit of forming a circle within which they circulate their requests for prayer, but they themselves are inattentive to the need for praying for themselves) and gain personal experience of the transcendental powers of God ... Thus, every Aḥmadī should make an effort to keep his tongue ever-occupied with remembrance of Allah the Exalted. It should be your endeavor that every action and every conduct on your part, every step you take towards God, should be such that, as a result of that Allah the Exalted may run towards you and may wrap you in the mantle of His love.” (Al-Fazl, 30 December 2004)

(Translated by Dr. Saleem Rahman from Al-Fazl, 15 Sept. 2007)



# لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

## Aḥmadiyya Gazette Canada

An Educational and Spiritual Publication

Volume 42 - No. 7 - July 2013

Shabān/Ramaḍān 1434 AH - Wafā 1392 HS

### Pearls of Wisdom

Selection from the Holy Qur'ān and Aḥādīth 2

So Said the Promised Messiah<sup>as</sup> 3

### Guidance from Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

Summary of Friday Sermons 5

### Articles

Fasting 7

Fasting: The Fourth Pillar of Islām 8

Report: Canadian Family Law Training for  
Dārul Qaḍā Canada 2011-2012 12

Baitur Rahman Mosque Inauguration &  
Calgary Tour Media Coverage Report 14

Aḥmadiyya Muslim Jamā'at Press Releases 15

### Amīr Jamā'at:

Lal Khan Malik

### Chief Editor:

Prof. Hadi Alī Chaudhary

### Honorary Editor:

Ḥassan Mohammad Khan Arif

### Editors:

Farhan A. Naseer

S.H. Hadi

### Assistant Editors:

Nadia Mahmood

Usman Shahid

Hana Malik

Mansoor Rauf

### Manager:

Mubashir Khalid

### Graphics Layout:

Farhan A. Naseer

### Web Magazine:

Muzaffar Aḥmad

### Printing:

Jamnik Graphics

[www.Aḥmadiyyagazette.ca](http://www.Aḥmadiyyagazette.ca)

Current Issues - Archives - Contribute - Register - Contact

Aḥmadiyya Muslim Jamā'at Canada Inc., 10610 Jane Street, Maple, ON L6A 3A2, Canada  
Tel: 905-303-4000 Fax: 905-832-3220 - editor@Aḥmadiyyagazette.ca

The Aḥmadiyya Gazette Canada is published by the Aḥmadiyya Muslim Jamā'at Canada. The editors of the Aḥmadiyya Gazette Canada shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah<sup>as</sup> or any of his successors<sup>ra</sup>, as well as the summaries of the sermons or addresses of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V<sup>aa</sup>.

Articles published in the Aḥmadiyya Gazette Canada reflect the views of their respective authors and may not reflect the views, beliefs and tenets of the Aḥmadiyya Muslim Jamā'at Canada.

The official publication of the  
Aḥmadiyya Muslim Jamā'at Canada

ISSN 0229 5644

1. Aḥmadiyya - Periodicals.

I. Aḥmadiyya Movement in Islām Canada.

BP195.A34 1972 297.8605-20dc

CANADA POST

SECOND CLASS MAIL

Mail Registration No: 40026877

# Pearls of Wisdom



## THE HOLY QUR'ĀN

The month of Ramadān is that in which the Qur'ān was revealed as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month let him fast therein. But whoso is temporarily sick or on a journey, shall fast the same number of other days, Allāh desires ease for you, and He desires not hardship for you, and He desires that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful.

*Al-Baqarah 2:186*

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى  
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ  
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ  
عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ  
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَتُكْمِلُوا الْعِدَّةَ  
وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ  
تَشْكُرُونَ ﴿١٨٦﴾

(البقرة ٢: ١٨٦)

## HADĪTH OF THE HOLY PROPHET MUHAMMAD<sup>SA</sup>

Ḥaḍrat Abu Huraira<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said: “Allāh said, ‘All the deeds of Adam’s sons (people) are for them, except fasting which is for Me, and I will give the reward for it.’ Fasting is a shield. If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, ‘I am fasting.’ By Him in Whose Hands my soul is, the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allāh than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ  
إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزَى بِهِ - وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ  
يَوْمَ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَإِنْ سَابَّهُ أَحَدٌ  
أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ - وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ  
فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ - لِلصَّائِمِ  
فَرْحَتَانِ يَفْرَهُهُمَا، إِذَا أَفْطَرَ فَرَحٌ، وَإِذَا لَقِيَ رَبَّهُ فَرَحٌ بِصَوْمِهِ -  
(صحيح بخارى - كتاب الصوم، باب هل يقول انى صائم اذا شتم)

# So Said the Promised Messiah<sup>as</sup>



## The Meaning of Ramaḍān

The heat of the sun is referred to as *ramaḍ*. In Ramaḍān, a person remains patient in regards to eating, drinking and all physical pleasures, while also creating a burning and heated desire for the commandments of Allāh, the Exalted. Thus, when these spiritual and physical burnings are combined we have Ramaḍān. Arabic linguists say that since it came in a hot month, therefore it was called Ramaḍān. According to me this is not correct because [Ramaḍān] cannot be exclusive for Arabs. Spiritual *ramaḍ* refers to giving spiritual pleasure, delight and burning. *Ramaḍ* is also used to describe the heat that warms stones etc. (*Malfūzāt*, Vol. 1, pg. 209-210)

## The Third Pillar of Islām

Then the third pillar of Islām is Fasting. People are also unaware of fasting's reality. This is so because what description can a person give of a country he has never gone to and a world he is unaware of? Fasting does not merely mean that a person remain hunger and thirsty, rather its reality and effects are only known by experience. The nature of man is such that the less he eats, the more his soul is purified and his vision seeing powers are increased. [With fasting] God desires that you decrease one provision and increase another. One keeping fast should always remember that its purpose isn't to merely remain hungry. Rather he should keep himself occupied in the remembrance of Allāh, the Exalted, so as to attain true devotion to Allāh and separation [from the world]. Thus, fasting has this very meaning, that a person give up one bread, which only meets the needs of the body, and attain another bread which is a means of giving his soul peace and fulfillment. Those people who fast for God's sake and not as a mere ritual, they should keep themselves occupied in Allāh, the Exalted's praise (ḥamd), glorification (tasbīḥ) and proclaiming His oneness (tahlīl), so that they attain the second provision. (*Malfūzāt*, Vol. IV, pg. 122-123)

## Visions are created by Fasting

Fasting and Ṣalāt are both forms of worship. The fast affects powerfully the body and Ṣalāt affects powerfully the soul. Ṣalāt generates a condition of burning and

melting of the heart, and is, therefore, a higher form of worship than fasting. The latter fosters the capacity for visions. (*Malfūzāt*, Vol. IV, pg. 292-293)

The *Sufis* have recorded that this is a good month for the illumination of the heart. One who observes the fast has frequent experience of visions in this month. The Ṣalāt purifies the spirit and the fast illumines the heart. The purification of the spirit means that one may be delivered from the passions of the self that incites to evil; and the illumination of the heart means that the gates of vision may be opened so that one may be able to behold God. (*Malfūzāt*, Vol. II, pg. 561, 2003 ed.)

## The Purpose of Fasting is Purification

It is a pity that some who call themselves Muslims at this time desire to modify these forms of worship. They are blind and are not aware of the perfect wisdom of God Almighty. These forms of worship are essential for the purification of the spirit. These people seek to intervene absurdly in a sphere of which they have no knowledge and devise false schemes for the improvement of a territory that they have not visited. Their lives are devoted to worldly affairs; of spiritual matters they have no notion. To be moderate in eating and drinking and to bear hunger and thirst are necessary for the purification of the spirit and promote the capacity for visions. Man does not live by bread alone. To discard all thought of eternal life is to invite Divine wrath. But it should be remembered that the fast does not mean merely that a person should abstain from food and drink over a certain period. During the fast one should be occupied greatly with the remembrance of God. The Holy Prophet, peace be on him, occupied himself greatly with worship during the month of Ramaḍān. During that month one should discard one's preoccupation with eating and drinking and cutting asunder from these needs should address oneself wholly towards God. Unfortunate is the person who is bestowed material bread and pays no attention to spiritual bread. Material bread strengthens the body, and spiritual bread sustains the soul and sharpens the spiritual faculties. Seek the grace of God, as all doors are opened by His grace. (*Speech at the Annual Conference*, 1906 pg. 20-21)



# Guidance from Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

## Companions of the Promised Messiah<sup>as</sup> Summary of Friday Sermon Delivered on November 2, 2012

On November 2, 2012, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor<sup>aa</sup> read some accounts related by companions of the Promised Messiah<sup>as</sup> relating to the manner and circumstances in which they came to accept the Promised Messiah<sup>as</sup> and pledge allegiance to him.

Hazrat Muhammad Shah ṣāḥib<sup>ra</sup> relates:

“I considered the Promised Messiah<sup>as</sup> to be true, but being a Sayyed I did not think that it was necessary for me to pledge Bai‘at to anyone else. I was in search of some Sayyed whom I could follow. But one night in a dream I was made to realize the true connotation of a Sayyed and was informed that Hazrat Mirzā Ghulām Aḥmad was the one who ought to be followed. The very next day I wrote to the Promised Messiah<sup>as</sup> pledging my Bai‘at.”

Hazrat Muhammad Ali ṣāḥib<sup>ra</sup>, son of Gamay Khan ṣāḥib, relates that he pledged Bai‘at on the basis of a dream, around 1903 when the plague was at its peak.

Hazrat Maulvī Sher Ali ṣāḥib<sup>ra</sup>, who pledged Bai‘at in 1906, relates:

“I performed the *Istikharah* and continued to beseech Allāh for guidance for forty days. One night I was told that the claimant was true, the second night I was again told that the claimant was true, and the third night I was told that the claimant from Qādiān was true; and so I pledged Bai‘at to the Promised Messiah<sup>as</sup>.”

Hazrat Sheikh Muhammad Hayat ṣāḥib<sup>ra</sup>

relates that he pledged Bai‘at to the Promised Messiah<sup>as</sup> on the basis of a dream in 1903.

Hazrat Abdur Raḥīm ṣāḥib<sup>ra</sup> (the shoe-maker), son of Mian Qādir Bakhsh ṣāḥib, pledged Bai‘at to the Promised Messiah<sup>as</sup> in 1906 as a result of constant preaching by his uncle Muhammad Ismail ṣāḥib<sup>ra</sup>.

Hazrat Abdus Sattar ṣāḥib<sup>ra</sup> relates he was convinced of the truth of the Promised Messiah<sup>as</sup>’s claim on the basis of his father’s dream.

Hazrat Chaudhary Nizamud Dīn ṣāḥib<sup>ra</sup>, son of Mian Nabi Bakhsh ṣāḥib, relates that when the prophecy about the plague was fulfilled, the wife of Maulvī Rooldu ṣāḥib, along with several other women who were overawed by the plague, came to the Promised Messiah<sup>as</sup> in the rain and cold, and requested that he accept their Bai‘at. Thus, they were included in the fold of Aḥmadiyyat. After this, Maulvī Rooldu ṣāḥib’s wife extended to Huzoor<sup>aa</sup> greetings on behalf of the Holy Prophet<sup>as</sup>, at which the Promised Messiah<sup>as</sup> was

greatly pleased.

Hazrat Sufi Nabi Bakhsh ṣāḥib<sup>ra</sup> relates:

“When the Promised Messiah<sup>as</sup> entered Masjid Mubarak and I looked upon his face, I recognized him at once as the person I had seen in a dream during my student days in 1882.”

Hazrat Mualwi Imāmud Dīn ṣāḥib<sup>ra</sup>, Faiz son of Maulana Badrud Dīn ṣāḥib, relates:

“I was guided towards Aḥmadiyyat by true dreams which I experienced after I had performed the *Istikharah* in the prescribed manner.”

At the end of the Sermon, Huzoor<sup>aa</sup> informed the Jamā‘at of the sad demise of Fazlur Raḥmān Khan ṣāḥib, Amīr of Rawalpindi District, and Mohsin Mahmood ṣāḥib, an African-American Aḥmadī. Huzoor<sup>aa</sup> spoke about their long and sincere services for the Jamā‘at and led their *Namāz Janāzah* after the Friday prayers.

**Hazrat Maulvī Sher Ali ṣāḥib<sup>ra</sup>,  
who pledged Bai‘at in 1906, relates:**

“I performed the *Istikharah* and continued to beseech Allāh for guidance for forty days. One night I was told that the claimant was true, the second night I was again told that the claimant was true, and the third night I was told that the claimant from Qādiān was true; and so I pledged Bai‘at to the Promised Messiah<sup>as</sup>.”

# Vie with One Another in Good and Tahrik Jadid New Year

## Summary of Friday Sermon Delivered on November 9, 2012

On November 9, 2012, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at Baitul Futuh Mosque, London.

After reciting verse 149 of Sūrah Al-Baqarah, which is translated as follows:

“And every one has a goal which dominates him; vie, then, with one another in good works. Wherever you be, Allāh will bring you all together. Surely, Allāh has the power to do all that He wills.” (2:149)

Huzoor<sup>aa</sup> said that every person has a goal and an objective that he strives to attain. Those who do evil have their own objectives, regardless of the consequences to themselves and others. But for a true devotee, who believes in God's true religion, God has laid down one purpose: to excel in virtue. A true believer must keep progressing in righteousness and try to excel others in doing so, while at the same time motivate those who are left behind. In this way the Jamā'at will continue to progress and be able to spread the message brought by the Holy Prophet<sup>sa</sup>, which teaches us to fulfil our obligations to God and man and to serve mankind. Huzoor<sup>aa</sup> said that mankind can best be served by spreading goodness and mercy and not by spreading hatred.

Today the Jamā'at is busy in spreading the Holy Prophet's<sup>sa</sup> message of mercy to the whole world.

At this point Huzoor<sup>aa</sup> pointed out the various humanitarian projects undertaken by the Jamā'at around the world. Huzoor<sup>aa</sup> said that no project of the Jamā'at is unimportant, nor is the pledge we have made to the Promised Messiah<sup>as</sup> of little consequence. Every Ahmadi should strive to attain the objective Allāh has set for us.

Huzoor<sup>aa</sup> said that one of the righteous deeds Allāh commands us to perform is to spend in His way. Financial sacrifice is required for the spread of Islām and the service of humanity. The history of the Jamā'at bears witness that Ahmadiis have all along made sacrifices for these causes since their only objective is to excel in good deeds. Members do not only participate in the obligatory Chandas, but also respond to other appeals that are made from time to time.

Huzoor<sup>aa</sup> said that Tahrik Jadid and Waqf Jadid are both central chandas. Huzoor<sup>aa</sup> explained how and in what way these chandas are being utilized. Huzoor<sup>aa</sup> said that those in poor countries are making sacrifices even beyond their capacity

and have completed many projects on a self-help basis; it is a mistake on the part of rich countries to think that these countries are totally dependent on Chandas from Markaz.

Announcing the new year of Tahrik Jadid, Huzoor<sup>aa</sup> said that the 78<sup>th</sup> year of Tahrik Jadid ended on October 31, 2012 and the 79<sup>th</sup> year of Tahrik Jadid started on November 1, 2012. Pakistan, in spite of the straitened circumstances, has maintained its position and is followed by the USA, Germany and UK, respectively. In African, Jamā'at Ghana stood first, followed by Nigeria and Mauritius, respectively. With regard to the number of new Chanda contributors, Nigeria stood first in the whole world. The total number of members who contribute towards Tahrik Jadid worldwide has reached 911,000.

Huzoor<sup>aa</sup> cited some instances reported by different Jamā'ats in the world, highlighting the blessings that result from financial sacrifices, and prayed that may Allāh bless the lives and properties of all those who have made these sacrifices. May Ahmadiis in affluent countries take care of their less privileged brothers, and may the Jamā'at continue to progress. *Āmīn.*

# Muharram and the Great Status of Hazrat Imām Hussein<sup>ra</sup>

## Summary of Friday Sermon Delivered on November 23, 2012

On November 23, 2012, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at Baitul Futuh Mosque, London.

Huzoor<sup>aa</sup> spoke about the terrorist attacks in Pakistan, which coincided with the month of Muharram, as well as the Israeli aggression against the Palestinians and the turmoil in Syria. Huzoor<sup>aa</sup> discussed their causes and outlined the Islāmic way of resolving such matters.

Huzoor<sup>aa</sup> also spoke about the sacrifices made by the Companions of the Holy Prophet<sup>sa</sup> and the lofty examples of piety and righteousness set by them. Hazrat Abū Bakr<sup>ra</sup> occupied the highest status among all the Companions. The Promised Messiah<sup>as</sup> said,

“Hazrat Abū Bakr<sup>ra</sup>, Hazrat Umar Al-Farūq<sup>ra</sup> and Hazrat Uthmān<sup>ra</sup> were righteous and pious people whom God chose for His special blessings. I swear by God that He made them the beacons of Islām and the vanguards of His army.”

Regarding Hazrat Alī<sup>ra</sup>, the Promised Messiah<sup>as</sup> says:

“He was extremely righteous and pure and belonged to those who are the most beloved of the Gracious God. He was from a good family and was from among the chiefs of the time. He was the lion of the Supreme God. He was very generous and had a pure heart and attained a high status in virtue.”

Again, the Promised Messiah<sup>as</sup> says:

“I love Alī<sup>ra</sup> and his two sons and I am the enemy of those who oppose them. I am full of adoration and praise for both Hassan<sup>ra</sup> and Hussain<sup>ra</sup>. I believe that Yazid was a detestable worm of the earth and an aggressor, whereas Hussain<sup>ra</sup> was pure and purified. He was indeed among the chosen ones whom God purifies with His own hand and fills with His love. No doubt he is among the chiefs of paradise. To bear an iota

of rancour against him causes one to be deprived of faith. His Taqwā, his love for God, his steadfastness and patience, and his piety and worship are all a beacon for us.”

The Promised Messiah<sup>as</sup> says:

“Hazrat Imām Hassan<sup>ra</sup> and Hussain<sup>ra</sup> were God's chosen ones. They were greatly gifted, saintly and exhibited exemplary character. They were the progeny of the Holy Prophet<sup>sa</sup> both in the physical and spiritual sense. But the primary relationship, however, is the spiritual one. In short, the teachings, wisdom and spiritual light radiated by the Holy Prophet<sup>sa</sup> should be reflected in his followers. Only those who are born anew as a result of the Holy Prophet's<sup>sa</sup> light and knowledge are truly worthy of being called his progeny.”

Addressing the Jamā'at, Huzoor<sup>aa</sup> said that persecution should make us even stronger in faith and more firm in

righteousness, and we should turn to prayer with greater zeal than ever. Hazrat Hussain's<sup>ra</sup> sacrifices are a beacon for us. During Muharram, Ahmadi's

should pray for steadfastness and offer *Durūd*. Huzoor<sup>aa</sup> prayed that may Allāh protect us against the enemy's mischief and that our sacrifices lead the pure-

hearted into the fold of Ahmadiyyat. Huzoor<sup>aa</sup> also asked the Jamā'at to pray for the suffering innocent Palestinians.

## **Companions of the Promised Messiah<sup>as</sup>**

### *Summary of Friday Sermon Delivered on November 30, 2012*

On November 30, 2012, Hazrat Khalifatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor<sup>aa</sup> quoted faith-inspiring narratives of some Companions of the Promised Messiah<sup>as</sup>, which illustrate the perfect faith they had in the Promised Messiah<sup>as</sup>, how the truth dawned on them through his books and how Allāh guided them through dreams.

Hazrat Sheikh Zainul Abidin ṣāhib<sup>ra</sup> relates:

“My sister-in-law once fell seriously ill. We went to the Promised Messiah<sup>as</sup> and he instructed us to get medication from Hazrat Hakīm Nūrud-Dīn ṣāhib<sup>ra</sup>. But, when we insisted, he himself wrote out a prescription for us. When this prescription was shown to Hazrat Hakīm Nūrud Dīn ṣāhib<sup>ra</sup>, he said that if the same medication was administered to anyone else with the same condition, he or she would die; but since it had been suggested by the Promised Messiah<sup>as</sup>, this patient would recover. Accordingly, my sister-in-law recovered within a few days.”

Hazrat Mian Muhammad Sharif ṣāhib<sup>ra</sup> Kashmiri relates:

“My whole family was down with the plague. When we asked the Promised Messiah<sup>as</sup> to pray for us, he said we should offer *istighfār*. We did accordingly and soon all of us were healed.”

Hazrat Mian Sharif ṣāhib<sup>ra</sup> relates:

“Jamalud Dīn Sekhwani ṣāhib once told me that his eyes used to water a lot. And so, in keeping with the revelation, “Kings will seek blessings from thy garments,” he rubbed the loose end of the Promised Messiah's<sup>as</sup> turban upon his eyes and they were

cured.”

Mian Sharif ṣāhib<sup>ra</sup> says: “I myself once suffered from conjunctivitis and was cured when I rubbed the loose end of the Promised Messiah's<sup>as</sup> turban on my eyes.”

Hazrat Mian Muhammad-ud-Dīn ṣāhib<sup>ra</sup> relates:

“*Barahīn-e-Ahmadīyya* brought about a revolution in my life. It seemed as if the Promised Messiah<sup>as</sup> had brought faith down from the Pleiades and placed it in my heart. I was once with the Promised Messiah<sup>as</sup> when the thought crossed my mind that I had little knowledge and would not know how to respond if the Maulvīs harassed me. I had not said a word, but the Promised Messiah<sup>as</sup> suddenly addressed me in a clear, majestic tone, “He who reads our books will never be overcome.”

Hazrat Chaudhary Fateh Muhammad ṣāhib<sup>ra</sup> relates:

“My brother saw in a dream that the Promised Messiah<sup>as</sup> asked us for

half a rupee. Hence, we both went to offer the money to the Promised Messiah<sup>as</sup> and told him of the dream. The Promised Messiah<sup>as</sup> told us that the dream signified that we would acquire knowledge. This came true when Maulvī Sikandar Ali ṣāhib<sup>ra</sup> came to our village and both of us learnt the Holy Qur'ān and other religious books from him.”

Hazrat Fadl Dīn ṣāhib<sup>ra</sup> relates:

“The truth of the Promised Messiah<sup>as</sup> was revealed to me through many dreams. When I read all the four parts of *Barahīn-e-Ahmadīyya*, I felt that nothing like it had ever been written.”

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā'at of the tragic martyrdom in Karachi of Chaudhary Nusrat Mahmood ṣāhib of USA. Huzoor<sup>aa</sup> spoke about his services for the Jamā'at and led his funeral prayer in absentia after the Friday prayers. Huzoor<sup>aa</sup> prayed that Allāh safeguard all Ahmadi's from the opponents' mischief. *Āmīn*.

**Hazrat Mian Muhammad-ud-Dīn ṣāhib<sup>ra</sup> relates:**  
“*Barahīn-e-Ahmadīyya* brought about a revolution in my life. It seemed as if the Promised Messiah<sup>as</sup> had brought faith down from the Pleiades and placed it in my heart. I was once with the Promised Messiah<sup>as</sup> when the thought crossed my mind that I had little knowledge and would not know how to respond if the Maulvīs harassed me. I had not said a word, but the Promised Messiah<sup>as</sup> suddenly addressed me in a clear, majestic tone, “He who reads our books will never be overcome.”

**Hazrat Mian Sharif ṣāhib<sup>ra</sup> relates:** “Jamalud Dīn Sekhwani ṣāhib once told me that his eyes used to water a lot. And so, in keeping with the revelation, “Kings will seek blessings from thy garments,” he rubbed the loose end of the Promised Messiah's<sup>as</sup> turban upon his eyes and they were cured.”





# Fasting

by Hazrat Mirzā Ṭāhir Aḥmad, Khalīfatul-Masīḥ IV<sup>rh</sup>

Fasting is another form of worship found universally in the world religions. Although there are vast differences regarding the mode of fasting and the conditions applied to it, the central idea of fasting is present everywhere. Where it is not mentioned clearly, it is likely that it may gradually have either been discontinued or have petered out through gradual decay in practice. The case of Buddha is an interesting example. He started his quest for truth with a severe form of fasting, but later on it is said that he abandoned this practice because it had adversely affected his health. In view of this one can understand why he discontinued it, but this does not in any way indicate that he had ceased to believe in fasting. Perhaps that is why some Buddhists, here and there, still observe some form of fasting.

Fasting in Islām is a highly developed institution, and needs to be studied in depth. There are two types of injunctions with regards to fasting. One relates to obligatory fasting and the other to optional. Obligatory fasting is further divided into two categories:

1. There is one full month in every year in which fasting is prescribed for Muslims all over the world. As the month is a lunar month, so it keeps changing around the year in relation to the solar months. This creates a universal balance for the worshippers. Sometimes the fasting in winter months is easy as far as the days go, in comparison to the long winter nights, while during the summer months the days become long and exacting. As the lunar months keep rotating around the year, so Muslims in all parts of the world have some periods of easy fasting and some of arduous fasting.

Fasting in Islām begins everywhere at the first appearance of dawn, and ends with

sunset. During this period one is expected to abstain from all food and drink completely. It is not just physical hunger and thirst that constitute the Muslim fast, but the nights prior to the beginning of the fast acquire a far more important character and play a central role in the institution of fasting. The Muslims wake up many hours before dawn for individual prayer and the remembrance of God. Also the Holy Qur'ān is recited in every Muslim house much more than in ordinary days. A greater part of the night is thus spent in spiritual exercises which make up the very essence of fasting.

During the day, apart from restraining from food and water, all Muslims are particularly exhorted from vain talk, quarrels and fights, or from any such occupation as is below the dignity of a true believer. No indulgence in carnal pleasure is allowed; even husband and wife during the day lead separate lives, except for the formal human relationship common to all people.

In Islām, almsgiving and care for the destitute is so highly emphasised that it becomes part of a Muslim's daily life. However when it comes to Ramaḍān, the month of fasting, Muslims are required to redouble their efforts in this field. It is reported of the Holy Prophet<sup>sa</sup> that spending in the cause of the poor was a routine daily practice with him which has been likened unto a breeze, never ceasing to bring comfort and solace to the needy. However during Ramaḍān, the reporters of the *Aḥādīth* -- the sayings of the Holy Prophet<sup>sa</sup> -- remind us that the breeze seemed to pick up speed and began to blow like strong winds. Almsgiving and care for the destitute are so highly emphasised, that in no period during the year do Muslims engage in such philanthropic purposes as they do during the month of Ramaḍān.

2. Other obligatory fasting is most often

related to the condoning of sins by God. This also includes violation of the obligatory fasts.

The optional fasting is so well promoted that it becomes a part of the righteous Muslim's way of life. Although a majority of Muslims do not go beyond the month of obligatory fasting, some keep fasts now and then particularly when in trouble. As it is expected that the prayers offered in fasting are more productive, some people keep extra fasts to ward off their problems, but some do it only for the sake of winning Allāh's special favours. There is no limit to this, except that the founder of Islām strongly discouraged those who had vowed to fast continuously for their whole life. When the Holy Prophet<sup>sa</sup> came to learn of one such case, he disapproved of the practice and censured the man for attempting to achieve liberation as if by forcing his will upon. He told the person concerned that: 'Just by putting yourself to trouble or discomfort, not only will you be unable to please God, but you may even earn His displeasure.' He pointed out that over emphasis on austerity is likely to make one negligent towards one's wife and children, kith and kin, and friends etc.

The Holy Prophet<sup>sa</sup> reminded him specifically of his responsibilities in the area of human relationship: 'Do your duty to God as well as the creation of God equitably' was the advice. To some, after their insistent petulant begging, he permitted optional fasts only in the style of David, peace be upon him. The Holy Founder of Islām told them that it was the practice of David<sup>as</sup> to fast one day and abstain from doing so the next. Throughout his life, after he made this vow, he kept the fast on alternate days. So the Holy Prophet<sup>sa</sup> said 'I can only permit you that much and no more.'

Continued on page 11...



# Fasting: The Fourth Pillar of Islām

Hazrat Muhammad Zafrulla Khan<sup>ra</sup>

*The following article was published in The Review of Religions March 1994 issue. In it Hazrat Muhammad Zafrulla Khan<sup>ra</sup> gives a brief and lucid insight to the fourth Pillar of the Islāmic faith.*

The Holy Qur'ān states:

O ye who believe, fasting is prescribed for you during a fixed number of days as it was prescribed for those before you, so that you may safeguard yourselves against every kind of ill and become righteous. But whoso from among you should be ailing, not being permanently incapacitated, or should be on a journey, shall complete the reckoning by fasting on a corresponding number of other days; and for those who find fasting a strain hard to bear is an expiation, the feeding of a poor person, if they can afford it. Whoso carries through a good work with eager obedience, it is the better for him. If you possessed knowledge you would realise that it is better for you that you should fast. (2:184-5)

The month of Ramaḍān is the month in which the Qur'ān began to be revealed, the Book which comprises guidance for mankind and clear proofs of guidance and divine Signs which discriminate between truth and falsehood. Therefore, he who witnesses this month, being stationary and in good health, should fast through it. But whoso is ailing, not being permanently incapacitated, or is on a journey, should complete the reckoning by fasting on a corresponding number of other days. Allāh desires ease for you and desires not hardship for you; He has granted you this facility so that you should encounter no hardships in completing the reckoning, and that you may exalt Allāh for His having guided you and that you may

be grateful to Him. (2:186)

It is made lawful for you to consort with your wives during the nights of the fast. They are as a garment for you and you are as a garment for them. Allāh knows that you were being unjust to yourselves, whereof He has turned to you with mercy and has corrected your error. So consort with them now without compunction and seek that which Allāh has ordained for you, and eat and drink till the break of dawn begins to manifest itself. From then on, complete the fast till nightfall. But do not consort with your wives during the period when you are in retreat in the mosques. These are the limits prescribed by Allāh, so approach them not. Thus does Allāh expound His commandments to the people, so that they may safeguard themselves against evil. (2:188)

The idea of the fast has been inculcated in all religious disciplines which are based on revelation, though strict conformity to the ordinances relating thereto is no longer insisted upon. Indeed, within some disciplines, the fast has been reduced to a purely symbolic observance. In Islām, the ordinances relating to the fast are clearly stated and defined and to the degree of their applicability, they are strictly observed. A tendency towards greater rigidity is sometimes encountered and has to be checked and countered through exposition of the true purpose of the fast and of the meaning of the regulations and their spirit.

Subject to the permissible exemptions, the observance of the fast is obligatory upon every adult Muslim during the month of Ramaḍān, the ninth month in the lunar calendar current in Islām. As the lunar year is shorter by about eleven days than the solar year, Ramaḍān rotates through the year and the seasons,

arriving eleven days earlier every year. Thus in every part of the earth, it progresses through every season in turn. In the tropics, when Ramaḍān falls in the summer season, not only are days longer than in the winter but the fast entails additional hardship on account of the heat, as normal occupations and pursuits have to be carried on and in the intense heat and dryness, a severe degree of thirst may have to be endured through several hours each day. The fast is, however, in no sense a penance. It is a physical, moral and spiritual discipline, and the object is the promotion of righteousness and security against evil. Through the experience of the fast, the worshipper is impelled to exalt Allāh for His having provided the guidance and is prompted to the beneficent use of His favours and bounties. (2:186)

Outside Ramaḍān, a voluntary fast may be observed at any time, except on the two festival days. The Holy Prophet, peace and blessings of Allāh be upon him, often observed a fast on Monday and Thursday but he did not approve of a voluntary fast being observed on a Friday.

A fast is prescribed as an expiation or as an alternative penalty in respect of certain crimes or defaults, but in these cases also, the object is the promotion of physical, moral and spiritual values. For instance, if a person on Pilgrimage to the House of Allāh is unable to offer the sacrifice of an animal as prescribed, he should observe the fast for three days during the course of pilgrimage and for seven days after returning home, making up ten altogether. (2:197) The expiation of an oath is a fast for three days. (5:90) The alternative penalty for killing game while on Pilgrimage is a fast for a number of days corresponding to the number of animals killed. The alternative penalty for manslaughter is a fast for two consecutive months (4:93)



and the same is the penalty for Zihar, a frivolous declaration by a husband that henceforth consorting with his wife would amount to consorting with his mother, a hateful method of pronouncing a divorce, practised in pre-Islāmic days abolished by Islām. (58:5) A vow of silence during a certain period (19:11) has also been described in the Holy Qur'ān as fast. (19:20)

### Physical Observance

The observation of a fast, whether obligatory or voluntary, or by way of expiation or as a penalty, is subject to the same regulations. The period of the daily fast extends from the first flush of dawn normally about an hour and a quarter before sunrise, till after sunset. During this period neither food nor drink or nourishment may pass through the lips of a person who is observing the fast. Nor should any drug or other substance be swallowed or injected into the system. The fast may, however, be discontinued in case of emergency and would be terminated if the person observing the fast becomes sick. Nor should there be any consorting between husband and wife or any approach to it.

The fast must not be continued beyond sunset even if nothing is immediately available for terminating the fast save a few drops of water, a pinch of salt or sugar, a bit of stale bread or a dried date, etc.

If during the fast, food or drink should be swallowed in complete forgetfulness of the fast, that would not vitiate the fast and the fast should be completed till nightfall. Should, however, something be swallowed through carelessness, even involuntarily, the fast is vitiated and cannot be continued.

It is customary and is considered desirable that a light breakfast should be taken immediately before the commencement of the fast. The breaking of the fast after sunset should not be made an occasion for gorging oneself with food and drink. This would be in contravention of the fast and would be a departure from the example of the Holy Prophet, on whom be peace, which must be adhered to. It could also prove harmful to health.

The month of Ramaḍān is a period of intensive training in beneficent values. Abstention from food and drink and conjugal relations for a certain number of hours each day through a month is a valuable exercise in endurance and steadfastness. But that is only the outer shell, as it were, of the fast. Yet even this has a great social significance. It

brings home to the well-to-do sector of society the meaning of hunger and thirst. Privation ceases, in their case also, to be a mere expression and becomes an experience shared in common with all. The consciousness that a large number of their fellow beings have to go hungry most of the time is sharpened and there is great eagerness to share with them the bounties that Allāh has, of His grace, bestowed on themselves.

### The True Purpose of Ramaḍān

The true purpose of Ramaḍān, as of all forms of Islāmic worship is to draw people closer to Allāh. Though normal pursuits and occupations are carried on as usual, the emphasis on moral and spiritual values and concentration on them are intensified, and everything is subordinated to the main purpose. The hearing, the sight, the tongue, the mind are all under stricter control. For instance, not only vain talk, but much talk is also eschewed, so that there should be greater concentration on remembrance of Allāh and reflection upon His attributes. The Holy Prophet said:

He who abstains from food and drink during the period of the fast but does not restrain himself from uttering a falsehood starves himself to no purpose.

It is related of him that during Ramaḍān, his own concern for and care of the poor, the needy, the sick and the orphan was intensified manifold, and that his charity knew no limit.

### Recitation of the Qur'ān and I'tikāf

The study of the Qur'ān and reflection over the Divine Signs recited therein takes up the greater part of the time that can be garnered by reducing the other demands upon it to a minimum. Divines and scholars carry on discourses on the Qur'ān throughout the month. Voluntary Prayer during the latter part of the night is deemed obligatory during Ramaḍān but may be offered individually or in congregation. For the convenience of those who may find it difficult to proceed to a mosque at that hour to take part in the service, a congregational service is held after Ishā', the evening service. Whether held after Ishā' or before Fajr the follow up passage after the Fātiḥah assumes considerable proportions. The service comprises eight raka'as, offered in four units of two raka'as each, and is led by an Imām who is Ḥāfiẓ, that is one who has learnt the whole Qur'ān by heart. During this service, the recitation

from the Qur'ān is made in sequence and the recitation of the whole of the Qur'ān is completed during Ramaḍān. This entails the recitation of approximately one twenty-eighth of the Qur'ān in the course of the daily service, one eighth of that portion being recited as the follow-up passage after the Fātiḥah in each raka'a. The Imām, of course, recites from memory and the congregation follows the recitation with rapt attention.

That is another unique feature of Islām. No less than seventy times is the Scripture of Islām referred to in the Revelation itself by the name Qur'ān. The word means that which is repeatedly read, recited, proclaimed. It is the only Scripture which is in its entirety expressed in the words of the revelation. It is thus the only one which is literally the Word of God. Its very name is a prophecy that it will be widely and repeatedly read, recited, and proclaimed. Its text, in the words of the revelation, is preserved intact and in its proper sequence in the memories of millions of its devotees from generation to generation. Hundreds of millions read and recite portions of it in Prayer services and otherwise in the course of the day and night around the globe. During Ramaḍān the number is greatly augmented. Numberless people read it through by themselves during that month. Others hear it interpreted and expounded.

A much larger number hear it recited from beginning to end in the course of the service just described. All this in the very words of the revelation in which it was sent down close upon 1400 years ago. That in itself is a matchless Divine Sign and Testimony.

During the last ten days of Ramaḍān, many people go into seclusion, as it were, in a mosque and devote the whole of their time, not occupied by the obligatory and voluntary services, to the study of the Qur'ān and the remembrance of Allāh. This period of complete devotion of a worshipper's time to the exercise of the purely spiritual values, is the culmination of the physical, moral and spiritual discipline instituted by Islām. To carry such a discipline farther would be a sort of asceticism or monasticism which is not approved of in Islām. (57:28)

### Prohibitions

Complete abstention from food and drink during the period of the fast does not constitute so great a hardship for a Muslim as adherents of other disciplines may be disposed to imagine. Muslim children are brought up in an atmosphere of respect for and devotion

to the values indicated by the faith. Very early they begin to exhibit an eagerness to practise them. Parents have often to restrain young children from observing the fast. They are trained into endurance of the rigours of the fast through a gradual process, spread over a number of years. A child of twelve or thirteen may be permitted to observe the fast on three or four days at intervals during one Ramaḍān. The following year, he may be permitted to increase the number to eight or ten. In the third year he may be content with fasting on each alternate days. In the fourth year, he would be ready to assume the full obligation.

Another very helpful factor is furnished by the dietary regulations of Islām. In the matter of food, the prohibitions are blood, the flesh of an animal that dies of itself and is slaughtered for food, the flesh of swine and the flesh of an animal on which the name of any other than Allāh has been invoked, meaning thereby, sacrifices made to idols or other gods and offerings made to saints or to any being other than Allāh. (2:174-5) The first three categories are prohibited because they are harmful for the body, and that which is harmful for the body is necessarily harmful for the spirit. The last prohibition relates to something which is manifestly harmful morally and spiritually in as much as it involves association of others with Allāh.

A relaxation is made in the case of a person who is driven by necessity and to whom no other means of sustenance and nourishment is for the time available. Such a one may partake of a prohibited article of food, consuming only that much as he may consider necessary for his immediate need. In such instance, priority is given to the need of maintaining and sustaining life, as against the possibility of such harm, if any, as might result from the consumption of a minimum quantity of the forbidden article. (2:174)

Liquor and all intoxicants are forbidden. It is recognised that some people may derive some pleasure or advantage from the use of liquor or other prohibited article, but it is pointed out that the harm resulting from their use is far greater than any pleasure or advantage that might be derived from it. (2:220) The prohibition however is clear and absolute:

O ye who believe, liquor, gambling, idols and divining arrows are only an abomination of Satan's handiwork. So shun each one of them that you may prosper. Satan's design is only to promote enmity and hatred between you through liquor and

gambling and to keep you back from the remembrance of Allāh and from Ṣalāt. Will you desist? (5:91-2)

It needs to be remembered that in the matter of any pleasure or advantage to be derived from liquor or any other intoxicant, and the harm that may result from their use, it is, not only an individual or a class that has to be considered; society as a whole must be taken into account. It may well be that the harm resulting to an individual or to a number of individuals may not be overtly manifested, but there is no denying that society as a whole suffers grave harm from the use of liquor and other intoxicants. The purpose of the Qur'ān is not only to furnish guidance for the individual, but to furnish guidance to the individual as a member of society and, indeed, to mankind as a whole.

These are the prohibitions, but not all that is permissible may be used as food and drink in all circumstances. Of that which is permissible, only that may be used as food and drink which is clean and wholesome. (2:168) This has a relative aspect also. Articles of food and drink over a wide range may be wholesome for a child or for an invalid. But even that which is permissible and is clean and wholesome may be partaken of only in moderation:

Children of Adam, look to your adornment at every time and place of worship, and eat and drink but be not immoderate, surely, He loves not those who are immoderate. (7:32)

Within these limitations, there is neither harm nor sin in eating and drinking of the good things provided by Allāh out of His bounty, so long as the objective is that life may be sustained and health promoted for the purpose of carrying out Allāh's will through firm faith in the guidance that He has sent down and action in conformity therewith.

There is no harm for those who believe and work righteousness in respect of that which they eat, provided they are mindful of their duty to Allāh and believe and work righteousness, are again mindful of their duty to Allāh and carry it out to the uttermost. Allāh loves those who carry out their duty to the uttermost. (5:94)

Here, then is a gradation which is elastic and yet takes full account of the immediate as well as the ultimate purpose of food and drink. That which is harmful on the whole is forbidden altogether, except in the case of extreme necessity, when the preservation of

human life must take precedence even at the risk of some, possibly only temporary, harm. The exemption or relaxation in such situations is only in respect of the minimum quantity that would suffice for the immediate need. Under this restriction, the possibility of harm would be slight, and once the immediate need has been met, the prohibition would continue to operate.

Of that which is permissible only that which is clean and wholesome may be consumed as food and drink but only in moderation. That again is a relative matter to be determined with reference to the requirements of each individual and class.

Finally, not only the immediate purpose of food, drink, but also the ultimate purpose, namely the promotion of the moral and spiritual values must be kept in view.

### Discipline and Righteousness

It will thus be appreciated that a Muslim's freedom in respect of food and drink, as indeed in respect of all matters is controlled by beneficent regulation, and is disciplined. During Ramaḍān, the regulation and discipline become stricter in order to intensify the effort for the achievement of the ultimate purpose. That which is forbidden as being harmful, whether in the matter of food and drink or in respect of any other activity, is to be abstained from at all times. In the month of Ramaḍān, there is to be abstention during the period of the fast even from that which is lawful and permissible; food and drink which sustain life, and marital intercourse which promotes the continuance of the species, the purpose being to win the pleasure of Allāh. It also has a symbolic aspect. By observing the fast, the worshipper makes a pledge or covenant that if in the course of carrying out his duty of complete submission to the will of Allāh, he should be called upon to put his life in jeopardy or to sacrifice the interests of his progeny, he would not hesitate to do so. Such a discipline practised through a whole month every year should ensure that the participant would, during the remaining eleven months of the year progressively achieve greater and greater adherence to moral and spiritual values.

It must never be overlooked that the whole of fasting, whether obligatory, as during the month of Ramaḍān, or voluntary, as at other times, is to promote righteousness, which means the progressive cultivation of spiritual values. The same applies when the fast is observed as an expiation or a penalty.



The spiritual recompense of proper observation of the fast is high indeed. The Holy Prophet, peace and blessings of Allāh be upon him, has said:

‘There are appropriate spiritual rewards for all worship and righteous action; the ultimate reward of the person who observes the fast solely for winning the pleasure of Allāh is Allāh Himself.’

### Prayer

The month of Ramaḍān is one of the months of the lunar calendar. It begins with the appearance of the new moon and ends with the next appearance of the new moon. As soon as the new moon of Ramaḍān is sighted, a joyous surge of anticipation inspires the hearts of young and old. The season of closer communion with his Most Glorious, Ever Merciful, Most Compassionate, Most Forgiving Lord of the worlds, Originator, Creator, Fashioner and Maker, Master of the Day of Judgment, has opened and we have been accorded once more, by His Grace, the good fortune of witnessing it and the privilege of striving to enrich ourselves through the continuous opportunities it provides of seeking the pleasure of Allāh. All praise to Allāh for His unending bounties! Greetings and felicitations are exchanged all round. All is bustle and solemn preparation. Mosques begin to fill with eager worshippers for the Maghrib service to be followed after brief interval by Ishā’ and then Taraviḥ during the eight raka’as of which the congregation is privileged to listen to the recitation of the Holy Book from the very beginning to the end in proper sequence, evening after evening till, by the end of the month, the whole has been recited. The greater part of the night is passed in supplication and in precise, glorification and remembrance of Allāh. Those who prefer to offer the eight raka’as of voluntary Prayer during the latter part of the night rather than in the evening as Taraviḥ occupy themselves with it as the time approaches for a light breakfast in the solemn dawn hour. The Muezzin’s Call to Prayer with its first Allāhu Akbar, Allāh is Great is the signal for the commencement of the fast and preparation for the Fajr Ṣalāt.

Thereafter the normal daily routine is followed with a heightened consciousness of the duty owed to Allāh and to His creatures, one’s fellow beings. Praise, glorification and remembrance of Allāh form, as it were, the infrastructure of all activity and greater attention is directed towards caring for the poor, the needy, the widow, the orphan, the sick, the

distressed, the neighbour, the wayfarer, etc. Courses on the Holy Qur’ān are given in mosques and seminaries. Towards the close of the day the heart experiences a glow of gratitude to the Divine that His Grace has enabled one to approach the end of the fast having spent the night and the day in striving to conduct oneself in conformity to His will.

The Muezzin’s Call to Prayer for the Maghrib Ṣalāt is the signal announcing the end of the fast, which is terminated with a mouthful of water, a cup of tea, a dried date or two, or even a pinch of salt should nothing else be immediately available and with the supplication:

Allāh, for thy sake I observed the fast putting my trust in Thee, and I have ended it with that which Thou has provided. Thirst is quenched and the arteries refreshed and I look for my recompense with Thee, if Thou should so will. I beg of Thee Allāh, of Thy mercy that encompasseth all things, that Thou may be pleased to forgive me my sins.

The Maghrib Ṣalāt follows within a few minutes and thereafter, the evening meal is partaken of. It is considered very meritorious to invite others, but more particularly the poor, the needy, the orphan to the breaking of the fast and the evening meal. These two need not be, however, separate occasions. A simple meal may be taken at the time of breaking the fast, thus preceding the Maghrib Ṣalāt. An elaborate meal designed as a compensation for the period of assentation is not only contrary to the spirit of the fast but tends to also upset the digestion. In this, the spirit of the fast is not respected and observed as strictly in certain part of Muslim world as could be wished.

### Termination

The Ishā’ service and Taraviḥ complete the rhythm and tempo of daily life during Ramaḍān. When the month beings to approach its end, the general mood is one of pensiveness which promotes eagerness to take full advantage of the remaining days to make up for any shortcomings and fallings off during the earlier periods. Countless people experience closer communion with their Maker and Creator during this blessed month, the intensity and frequency of which continue to increase as the month progresses.

The fast terminates with the appearance of the new moon. The new moon may be visible after sunset of the twenty-

ninth day of the fast, but if not the fast must be continued the next day, thus making a total of thirty days during the month. It may be that on the thirtieth evening, visibility may be very poor due to atmospheric conditions, and the moon may not be visible. That would make no difference and Ramaḍān would terminate at sunset on that day, as it is recognised that a lunar month cannot extend beyond thirty days. The same rule governs the commencement of the month.

The day following the last day of Ramaḍān, determined as above, is observed as the Festival of the termination of the fast. It is one of those occasions when even a voluntary fast may not be observed. In conformity with the spirit of Islām, the only celebration prescribed for the Festival is an additional service during the forenoon comprising two raka’as and an address by the Imām. The service may be held in one of the bigger mosques of a large city, but in view of the large numbers involved, is generally held in the open. It is customary, following the example of the Holy Prophet, peace and blessings of Allāh be upon him, to take a light breakfast after sunrise before setting out for the service, and also to vary the route home on returning from the service.

The festive character of the occasion is proclaimed through exchange of visits, feeding the poor, visiting the sick and glorification of Allāh and celebrating His praise in thankfulness to Him for the guidance provided by Him, particularly with regard to all that pertains to the observance of the fast, and for having enabled those upon whom the fast was obligatory to observe it duly.

Allāh is Great, Allāh is Great;  
None is worthy of worship save Allāh;  
Allāh is Great, Allāh is Great;  
To Allāh belongs all praise!

---

*...Continued from page 7*

The institution of fasting is extremely important because it cultivates the believer in almost every area of his spiritual life. Among other things, he learns through personal experience about what hunger, poverty, loneliness and discomforts mean to the less fortunate sections of society. Abstention from even such practices during the month of Ramaḍān as are permissible if everyday life plays a constructive role in refining the human character.

# Report: Canadian Family Law Training for Dārul Qaḍā' Canada 2011-2012

Nāzim Qaḍā' Board Canada



Hazrat Khalīfatul-Masīh V<sup>aa</sup> advised Qaḍā' Board Canada that a refresher course be arranged for Qaḍīān & Members of Qaḍā' Board.

## First Training 'Refresher Course'

Convened on September 10, 2011

Darul Qaḍā' Canada requested Dārul Qaḍā' Rabwah for guidance in preparation of material for a refresher course for Qaḍī ṣāhibān of Dārul Qaḍā' Canada. Nazim Dārul Qaḍā' Rabwah sent some guidelines for such a refresher course.

In the light of these guidelines and weaknesses observed from examination of case files of Qaḍā' office Canada refresher course material was prepared and presented by various presenters.

A 22 page refresher course booklet was prepared and sent to all Qaḍī ṣāhibān in all provinces of Canada prior to holding date of the course.

The course material was divided into 6 modules and presented by six different presenters as detailed below:

1. Module 'A' Maintenance of Case file Presented by Sadr Qaḍā' Board Canada
2. Module 'B' Process of Reconciliation by Hakamain Presented by Syed Muhammad Aḥmad Shah ṣāhib
3. Module 'C' Procedure of Enquiry of a Case Presented by Barrister Sheikh Khalid Aziz ṣāhib
4. Module 'D' Writing of a Qaḍā' Decision Presented by Advocate Supreme Court of Pakistan Makaram Mabashir Latif ṣāhib
5. Module 'E' Collection of Guidelines and Regulations Presented by Justice of Peace Ontario Government Makaram Abdul Malik ṣāhib

The refresher course was convened

on September 10, 2011 and opened with recitation of Holy Qur'ān by Dr. Abdul Majid Hamid ṣāhib, Nazim Dārul Qaḍā' Canada and silent prayers by Lal Khan Malik ṣāhib, National Amir AMJ Canada.

Qaḍī Awwal from Province of Ontario attended the course while Qaḍī Awwal from other Provinces of Canada participated in this course through live telephone link.

The impact of this refresher course was enormous.

National Amīr ṣāhib Canada donated *one Fiḡha Aḥmadīyya book* to each Qaḍī in attendance.

## Second Training 'Course in Family Arbitration'

As per Ont. Reg. 134/07

Due to several family law reforms in Canada, majority of Ontario Family Law Statutes and Regulations have been changed in the last 5 years. The most important is changes made in Arbitration Act 1991 and Family Law Act of Ontario Canada.

A new regulation named Ont. Reg. 134/07 was introduced in 2008 according to which, every arbitrator is required to obtain 'family arbitration' training as specified by Ministry of Attorney General of Ontario Canada. Family Arbitration is a new subject created by this regulation linked with Family Law Act and is not regulated by commercial Arbitration Act 1991 of Canada. Some other restrictions are also imposed for such active Family Arbitrators. This regulation was in trial initially but is now fully operative in Ontario. Thus it became essential for Dārul Qaḍā' Canada to arrange training of the arbitrators (Qaḍī Awwal) as per Law of the Land and to establish the validity of Qaḍī Awwal as a qualified Family

Arbitrator.

Permission was obtained from Hazoor Anwar for this training program and a trainer was selected by a 5 member committee constituted by National Amīr Canada Lal Khan Malik ṣāhib. The training body selected by the committee was named *Riverdale Mediation Inc.*

The members of Committee were:

1. Abdul Aziz Khalīfa ṣāhib - Naib Amir
2. Dr. Syed Mohammad Aslam Daud ṣāhib - General Secretary
3. Justice of Peace Major Abdul Malik ṣāhib Govt. of Ontario
4. Abdul Haleem Tayyab ṣāhib - Secretary Umur 'Ammā
5. Ayaz Aḥmad Ayaz ṣāhib - Sadr Qaḍā' Board

30 selected participants from Dārul Qaḍā' Canada, Umur 'Ammā Canada, Jamia Aḥmadīyya Canada and Missionaries obtained an intensive training for Family Dispute Resolution procedures in 8 full working days. A summary of 8 day training is given below:

- **Oct. 13, 2012:** Statute Review, various Laws & Regulations, Divorce Act, Child & Family Services Act, Children Law Reform Act, Arbitration Act & Regulations, Family Law Act & Family Law rules etc.
- **Oct. 14, 2012:** Overview of process options, Domestic Contracts, s. 56(4) of Family Law Act, Income determination and Child Support Basics etc
- **Nov. 3, 2012:** Parenting Plan principles, Custody, Access, Shared Custody, Parallel Parenting, Grandparent Access, Child Protection, Domestic violence etc.
- **Nov. 4, 2012:** Basics of Spousal



Support, Spousal Support Advisory Guidelines, Divorce mate software study, Property evaluation & division etc.

- **Nov. 10, 2012:** Study of Power Imbalance and Family Domestic Violence which leads to family breakdown and divorces, Screening process and its importance in Family mediation & arbitration, Power Imbalance in mediation, negotiation and arbitration. Review of intake process for mediation & arbitration, interviews of spouses, etc.
- **Nov. 11, 2012:** Screening tools, Impact of Domestic violence on children and Parenting Plans, Duties of mediator under s. 72 of Child & Family services Act, Role Play, Ontario Arbitration Act and Regulations & its impact on Family Arbitration process, etc.
- **Nov. 17, 2012:** Fundamentals of Family Arbitration, Review of Arbitration Act, Family Arbitration Regulation and relevant Family Law Act sections, procedural directions & Parenting coordination Agreements.
- **Nov. 18, 2012:** Class discussions, Conduct of Hearing, emphasis on duty of equality and procedural fairness, evidence, argument and submissions, terminating the arbitration, drafting awards, conflicts of interest, bias and other ethical practice dilemmas, appeals, wrap up & questions.

Three certificates were issued to every participant by the training body.

Qaḍā' Board Canada will continue to upgrade the knowledge of Qaḍīan in future through refresher courses arranged internally.







# Baitur Rahman Mosque Inauguration & Calgary Tour Media Coverage Report

## Targets

1. Everyone in British Columbia knows about the mosque opening.
2. Get the message to 4 million people about the mosque opening.
3. Get the maximum public attendance for the inauguration ceremony

## Marketing/Promotions

- 2 major Billboards, 7 newspapers, 5 Radio Stations, and Online promotions/Social Media-invited 4.2 million people.
- An official website was setup to drive all traffic to one source and register guests.
- Over 4000 people came to Baitur Rahman Mosque's official website and over 350 people registered through the website.
- Total attendance at inauguration: 700 Guest (640 tabligh guest, 40 dignitaries, 20 Media personnel)

## Media Coverage

### Television:

- CBC BC News, 1.5 million watched the coverage
- CTV - National News, 2.2 million

### watched the coverage

- Global- Provincial News, 600K watched the news
- Joy TV - Local News, 30,000 watched the news
- Radio-Canada (CBC French) - National News 400,000 watched the coverage
- CBC Calgary - Interview 450,000 watched (Calgary Tour)
- CTV Calgary - News 310,000 watched (Calgary Tour)
- Omni TV - National 900,000 (Calgary Tour)
- Total: 6.39 million watched the inauguration through TV news.

### Newspapers:

- 11 newspapers feature an article on the inauguration ceremony - 753,000 readers
- 1 newspaper, 2 articles, 300,000 readers (Calgary Tour)
- 1 million read in the Newspaper

### Radio:

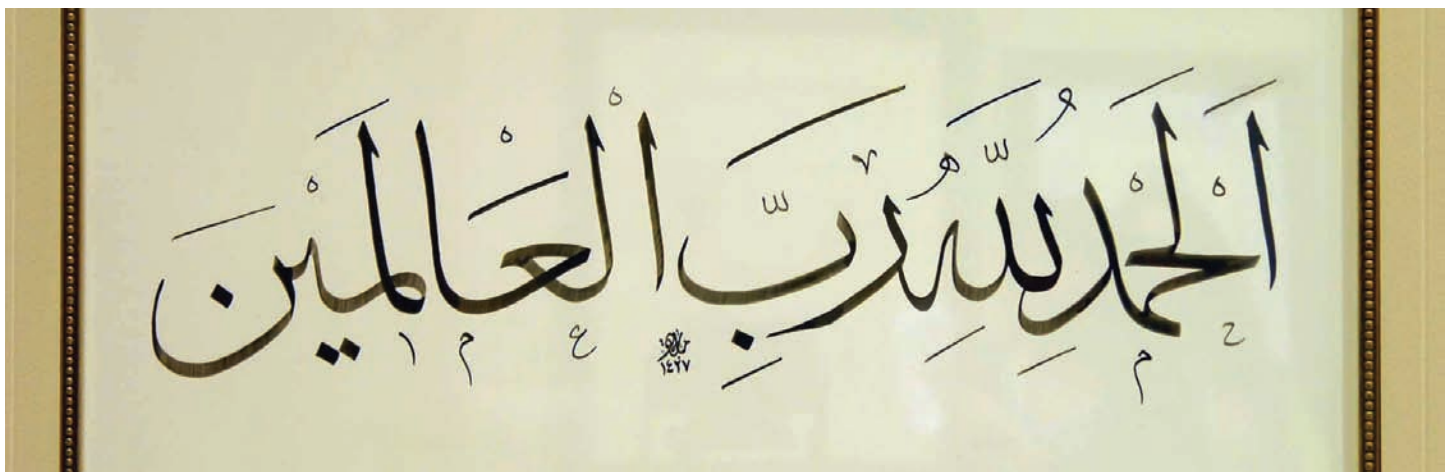
- 5 Radio stations covered the inauguration program - 1.1 million

### listeners

- 1 Radio cover press conference - 60,000 listeners (Calgary Tour)
- 1.16 million heard the message on Radio
- Total audience through media: 8.55 Million

## Highlights

1. 4.2 Million People received the message before the inauguration.
2. Huzoor's interview on Canada's largest TV news network.
3. 6.6 Million People learned post inauguration, through the media coverage.
4. CTV, the largest private national TV network featured the inauguration as the biggest news in British Columbia (2.2 Million).
5. CBC (BC) TV 1.5 million views and Global TV did live coverage 700k views
6. Ethnic media - 4 radio stations (580K listeners), 2 TV channels (400K) and 8 newspapers, including the largest Chinese newspaper in North America (600K readers).





# Aḥmadiyya Muslim Jamā'at Press Releases

Photography Courtesy of Makhzan-e-Tasaweer



## World Muslim Leader Arrives in Calgary

May 24, 2013

The World Head of the Ahmadiyya Muslim Jamā'at and Fifth Khalīfa, Hazrat Mirzā Masroor Aḥmad, arrived in Calgary on May 22, 2013 as his historic tour of North America continued.

After inaugurating the Baitur Raḥmān Mosque in Vancouver last week, His Holiness has travelled to Calgary to deliver this week's Friday Sermon from the Baitun Nūr Mosque which is the largest Ahmadiyya Muslim Mosque in North America.

Hazrat Mirzā Masroor Aḥmad arrived at Calgary International Airport at 7:20 pm after a short flight from Vancouver. At the airport His Holiness was greeted by 4 Members of Alberta's Legislative Assembly (MLAs) and by Calgary's Deputy-Mayor Ray Jones. After departing from the airport, His Holiness and his entourage were given a ten-car police

escort to the Baitun Nūr Mosque.

The Khalīfa arrived at the Mosque just before 8 pm and was greeted by more than 1600 Ahmadi Muslim men, women and children who were overcome and overjoyed at seeing their spiritual leader.

Later in the evening, Hazrat Mirzā Masroor Aḥmad held a meeting with three members of Alberta's Legislative Assembly, Hon. Manmeet Bhullar, Hon. Rick McIver and Hon. Moe Emery who all welcomed him to Calgary.

During the meeting Hazrat Mirzā Masroor Aḥmad strongly condemned the terrorist attack that took place earlier in the day in London and said "it had nothing to do with the real teachings of Islām" and that "Islām is a religion of peace."

Hazrat Mirzā Masroor Aḥmad presented signed copies of his book 'World Crisis and the Pathway to Peace' to the three dignitaries. After presenting the books, His Holiness said the key to peace in the world was true justice amongst all parties.





## Calgary Mayor comes to meet Head of Aḥmadiyya Muslim Jamā'at

May 26, 2013

The World Head of the Aḥmadiyya Muslim Jamā'at and Fifth Khalīfah, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> was visited by the Mayor of Calgary, Naheed Nenshi and various other dignitaries at the Baitun Nūr Mosque in Calgary on May 25, 2013. His Holiness also answered questions during a media conference.

During the 30-minute meeting, the Head of the Aḥmadiyya Muslim Jamā'at and the Mayor discussed various issues including the means to tackle rising extremism and developing a peaceful and cohesive society.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“It is a dire need of the time to respond to all forms of fanaticism and extremism with Islām's true message of peace and harmony.”

Hazrat Mirzā Masroor Aḥmad said it was

the duty of Muslims to inform all parties of the true teachings of the Qur'ān and the real character of the Holy Prophet Muhammad (peace and blessings be upon him). His Holiness said that to change attitudes and to confront extremism would be “a long process” but that he remained optimistic for the future.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“During a media interview here in Calgary I said the Aḥmadiyya Muslim Community will never give up striving to show the people of the world the true message of Islām. I said that if not this generation, then certainly future generations will come to see and accept Islām as a religion of peace that is against all atrocities.”

The meeting ended as Mayor Nenshi praised the Aḥmadiyya Muslim Jamā'at in Calgary as “a community who serves our city each and every day.” Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> thanked the Mayor for his comments and said: “It is necessary for all peace-loving Muslims to join hands together against extremism.”

Later, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>

held separate meetings with a delegation from Calgary Police, including Deputy Chief of Police Trevor Daroux (DCP) and Supt. Sat Parhar.

The DCP said “it was an amazing honour” to meet Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>, whilst Supt. Parwar said “I will never forget this meeting. I have heard so much about your leadership.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> also met with Federal Member of Parliament, Devinder Shory in whose constituency the Baitun Nūr Mosque falls. The MP condemned the persecution of the Aḥmadiyya Muslim Jamā'at in various countries and pledged to help and assist the Community. In response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said that the religious rights and freedoms of all peaceful communities should be protected.

Earlier, eight media organisations, including ‘CTV’ and the ‘Calgary Herald’, attended a media conference in which Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> answered their questions.

Upon being asked why he was in Calgary, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said that he had travelled to meet the local Aḥmadi Muslims and to further spread Islām's message of peace and love to the wider society. His Holiness said these were his objectives whenever he visited any country or region.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> also used the media conference to make clear that the Aḥmadiyya Muslim Jamā'at's message of peace and unity was not given in response to any recent act of extremism or terrorism, rather the Jamā'at had promoted this message since its inception in 1889.

The media conference ended as Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“I want to make it clear that we are giving the true message of Islām, which is of peace, love and harmony.”





## Muslim Community to celebrate 'Khilāfat Day'

May 27, 2013

On May 24, 2013, the World Head of the Aḥmadiyya Muslim Jamā'at and Fifth Khalifa, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>, delivered his weekly Friday Sermon from the Baitun Nūr Mosque in Calgary, Canada.

During his hour-long address, His Holiness said that whilst May 26, 1908 was a day of utter devastation for the Aḥmadiyya Community, being the day on which its Founder passed away, May 27, 1908 heralded the start of the Second Manifestation of God's blessings as the institution of Khilāfat was re-established in Islām.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued by explaining that May 27 1908 was the day on which the fear and panic that had gripped the members of the Aḥmadiyya Muslim Jamā'at was replaced by peace, comfort and contentment. This was why Aḥmadi Muslims celebrated May 27 as 'Khilāfat Day' each year.

His Holiness said the Khilāfat of the Promised Messiah<sup>as</sup> was, in essence, a continuation of the Rightly Guided Khilāfat that came after the Holy Prophet Muhammad (peace and blessings be upon him) and its objective was to make the world aware of the true and peaceful teachings of Islām.

Addressing the continued persecution faced by the Aḥmadiyya Muslim Jamā'at, the Khalifa said the cruelties had never hindered the progress of the Community, rather it had always gone from strength to strength.

In a direct message to those who continued to persecute and target Aḥmadi Muslims, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

"Remember that our Lord, our Friend, is that God Who is the Possessor of All Powers. He will never allow you to succeed. The progress of Islām is now destined to take place through the Promised Messiah<sup>as</sup>. The flag of the Holy Prophet of Islām will now be raised in the world through the servants of the Promised Messiah... So no effort of yours, and no misdeed or attack that you carry out, even if it be with the help of any worldly power, will be able to stop Khilāfat-e-Aḥmadiyya from achieving its purpose nor will any such effort



## NATIONAL MOSQUE FUND

Alḥamdulillāh, our Jamā'at is growing rapidly. This growth is creating a pressing need to have more Mosques all over Canada. To fulfill this need, all our brothers and sisters are requested to generously donate towards the National Mosque Fund on a monthly basis so that we can meet the ever growing need of building new Mosques. The sacrifices made today will Inshā'Allāh safeguard both our and our progeny's future. May Allāh the Almighty shower His innumerable blessings on those who come forward and donate out of that which Allāh Himself has given. May Allāh bestow upon all of us the strength and courage to answer the call of the hour. May Allāh reward you.

Khalid Naeem,  
National Secretary Finance Canada

be able to stop the progress of the Aḥmadiyya Muslim Jamā'at."

Following the Friday Sermon a Bait ceremony took place in which some new Aḥmadi Muslims joined the Community at the hand of the Khalifa.

Later in the afternoon, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> was interviewed by 'CBC News' national correspondent Carolyn Dunne. During the interview Hazrat Mirzā Masroor Aḥmad spoke of

how the Aḥmadiyya Muslim Jamā'at was constantly engaged in promoting peace in the world.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

"Our objective is to change the world. If not this generation, then the coming generations will see that change. We will not give up in our task of ending all forms of cruelty and extremism."



**Usama Khan**  
C.647-521-5753



**Honda CHECKERED FLAG EVENT**

LEASE OR FINANCE

**\$0 DOWN PAYMENT**

FOR A LIMITED TIME

2013 CIVIC LEASE OR FINANCE

LEASE TO PURCHASE AT **2.99** OR **1.99**

CIVIC: CANADA'S FAVOURITE CAR 15 YEARS IN A ROW

PROUD SPONSOR OF THE HONDA INDY TORONTO

**RICHMOND HILL Honda**

T: 905-731-8899 Ext. 2305 F: 905-731-9066

E: [ukhan@rhonda.com](mailto:ukhan@rhonda.com)

77 16<sup>TH</sup> Avenue, Richmond Hill, ON, L4C 7A5

[www.rhonda.com](http://www.rhonda.com)



# Thinking About Buying or Selling Real Estate?

## Free Market Evaluation

# Lugman Shaikh

Sales Representative

## Dir:416-629-8646

### For Buyers

- Free professional services
- One Team of Realtors, Lawyers, Inspectors and Appraisers
- Get You Approved for a Mortgage Experience You Can Trust!
- In House Mortgage Specialist For Your First, Second and Third Mortgage

### For Sellers

- Low Commission will save you thousands!
- Full professional Service Including Home Staging
- FREE Evaluations of Your Property
- Extensive Internet, Magazine, Newspaper Advertising Until Sold
- Negotiate For Highest Price
- Continuous Feedback 7 days a Week



## HomeLife/Miracle

Realty Ltd. Brokerage. Independently Owned & Operated

Tel: 416-747-9777

Fax: 416-747-7135

# HOME RENOVATIONS

**12**  
MONTHS  
NO PAYMENT  
FINANCING  
AVAILABLE

**SALE**

**FOR ONLY**

Financing Available

**3 Ton High Efficiency  
Air Conditioner**

**\$1699**  
INSTALLED

Limited time offer. Valid only with this coupon. Call for details.  
830 rowntree dairy rd, unit 22, Vaughan L4L 5V3

## YOUR ONE STOP SHOP

### WE DO:

- heating
- cooling
- central vacuum
- flooring
- back splash
- windows
- doors
- painting
- duct cleaning



**416-878-2785**  
**1-888-660-4856**  
[www.maplehomeservices.com](http://www.maplehomeservices.com)

**MAPLE HOME**  
**SERVICES LTD**



# **Your Local Real Estate Connection**

**Get a Reliable & Helpful Partner for BUYING or SELLING a Home**

**Since 2003**

**YOUR HOUSE SOLD IN 39 DAYS GUARANTEED INSHALLAH  
OR I'LL SELL IT FOR FREE**

**Low Selling Commission from 1%\***

**"Listings Needed Urgently in GTA For Qualified Buyers"**

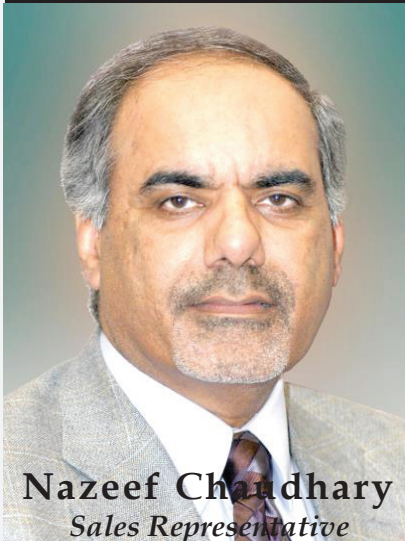
**Have a Real Estate or Mortgage question?  
Call me today**

**Nazeef Chaudhary**

**Tel: 416-839-4015**

**[www.Nazeef.com](http://www.Nazeef.com)**

**[nazeefch@gmail.com](mailto:nazeefch@gmail.com)**



**Nazeef Chaudhary**  
*Sales Representative*

Homelife/United Realty Inc. Tel.: 905-672-1234  
214-2980 Drew Rd, Mississauga ON L4T 0A7



## **EUPHORIA** SALON & SPA

*Feel a Sense of Great Elation and Well Being*

### **BRIDAL MAKEUP & HAIR**

*Such as Arabic, Western & South Asian styles in Classic and Dramatic Looks*

#### **OUR SERVICES**

*Makeups & UpDoes, Hair Cuts, Colour, Perm & Highlight*

*Eyelash Extension & Hair Extension*

*Facials, Threading & Waxing, Microdermabrasion*

*Skin Peels, Hand & Foot Care, Skin Polisher*

*Body Treatments*

*Henna (For all Occasions)*

#### **SAIQA NAS**

*Makeup Artist, Esthetician, Hair Stylist*

**647.330.2433 905.553.6111**

2810 Major Mackenzie Dr., Unit # 19 Vaughan, ON L6A 1R8  
[www.euphoriasalonandspa.ca](http://www.euphoriasalonandspa.ca)



**New Website Launched**



**Danish Chaudhry**  
Sales Representative 416.846.5653

**The Realtor with  
Sincerity & Knowledge**

Call **NOW** for **FREE**  
**HOME EVALUATION**

For **New** Listings: **www.danishchaudhry.ca**

Homelife/United Realty Inc., Brokerage

## Thinking of Buying/Selling or Investing?

### BUYERS

- Stop Renting, Start Owning
- We Assist In Arranging Mortgages, Home Inspection & Lawyers
- Free Credit Checks Available
- Find Properties According To Your Needs & Budget.

### SELLERS

- Commission As Low As 1% Packages Available
- Maximum Exposure Of Your Property In Adds On Internet Until It Sold
- Your Home Advertise To Millions On [www.mansoormirza.com](http://www.mansoormirza.com), [www.REALTOR.ca](http://www.REALTOR.ca)
- Open Houses, Yard Signs, Full Colored Feature Sheet, Neighbourhood Flyers & Virtual Tour
- FREE Website of your Property

### FREE MARKET EVALUATION

**MANSOOR MIRZA**

REAL ESTATE BROKER

M.Sc.

DIRECT

**416-571-1163**

Email: [mansoor\\_mirza@sympatico.ca](mailto:mansoor_mirza@sympatico.ca)

FOR ALL JAMAT MEMBERS FREE MTA INSTALLED WHEN YOU BUY OR SELL WITH ME



Awards  
2008  
2010  
2012

**www.mansoormirza.com**



**PEOPLE'S CHOICE REALTY INC.**  
BROKERAGE Independently Owned and Operated

**1-800-696-5870**







# ADMIRAL TOWERS

## AN EXCLUSIVE OFFER TO THE MEMBERS OF THE AHMADIYYA COMMUNITY

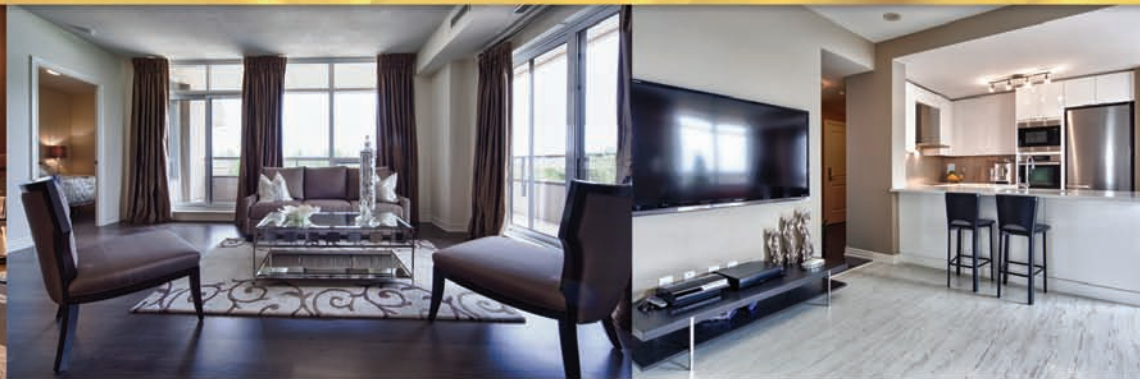
Building on the success of Peace Village and Bellaria Residences in Maple, Solmar Development Corp. is proud to offer a condominium building exclusively to the members of the Ahmadiyya Community.

Artist's concept.

## TORONTO LIVING, LUXURY CONDOS 1, 2 & 3 BEDROOM DESIGNS FROM THE LOW \$200's



Interiors from  
Solmar's Bellaria Residences



## SOPHISTICATED STYLE. COMMUNITY LIVING. MAINTAIN YOUR LIFESTYLE AND FAMILY VALUES.

Coming soon to Emery Village at Weston Road & Torkyork Drive, a renaissance in a classic old Toronto neighbourhood, with planned LRT transit, pedestrian friendly walkways, new shops & cafes, and a great city spirit. The best of both worlds: Toronto luxury condos where you are in the company of other community members as your neighbours. Enjoy all the community programs in specially appointed multi-purpose rooms and amenities on the ground floor.



3 mins from Abode of Peace

2 mins from new LRT

15 mins from Bait'ul Islam

10 mins from York U



Map not to scale. Artist's concept.

**FOR EXCLUSIVE AHMADIYYA PRICING REGISTER NOW**  
**AHMADIYYACONDOS.COM • 416-275-7664**

**SOLMAR**  
DEVELOPMENT CORP.





# ADMIRAL TOWERS

جماعت احمدیہ کے افراد کے لئے  
ایک منفرد رہائشی عمارت کا منصوبہ

مسجد بیت الاسلام سے ملحق پیس ویلج اور مینپل میں Jane St. / Rutherford Rd. پر واقع Bellaria کی خوبصورت  
عمارتوں کے کامیاب منصوبوں کے بعد سولمار کارپوریشن خاص طور پر جماعت کے افراد کے لئے ایک رہائشی عمارت  
(Condominium Building) پیش کر رہی ہے۔

ٹورانٹو شہر کے شمال مغرب میں ایمری ویلج کی تعمیر نو کے منصوبہ میں شامل، اس عمارت میں ایک، دو اور تین کمروں کے  
خوبصورت ڈیزائن کے تقریباً 120 آپارٹمنٹ ہوں گے۔ جماعت کے افراد کے لئے خصوصی رعایتی قیمتوں کی پیش کش



اس منصوبہ کا خاص مقصد یہ ہے کہ آپ نہایت اعلیٰ درجہ معیار تعمیر اور کمیونٹی کی ضروریات کے مد نظر سہولتوں سے آراستہ عمارت میں  
رہائش پذیر ہوں اور ساتھ ہی اپنی دینی، اخلاقی اور سماجی اقدار کی حفاظت بھی کر سکیں۔ ٹورانٹو شہر کے روایتی رہائشی علاقہ  
Weston Rd. / Finch Ave. W. میں یہ نئی عمارت، آئندہ بننے والی LRT ریل، پیدل چلنے کے راستوں،  
نئے کمرشل پلازہ، یارک یونیورسٹی اور دیگر بہت سی سہولتوں کے قریب ہوگی۔

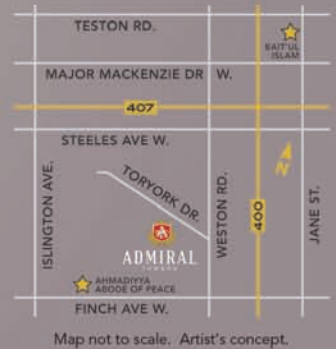


3 منٹ

2 منٹ

15 منٹ

10 منٹ



Map not to scale. Artist's concept.

رابطہ کے لئے فون نمبر 416-275-7664

**SOLMAR**  
DEVELOPMENT CORP.

خصوصی رعایتی قیمتوں کے لئے [Ahmadiyyacondos.com](http://Ahmadiyyacondos.com) پر رجسٹریشن کروائیں۔